August 3, 1954

The LUTHERAN Witness

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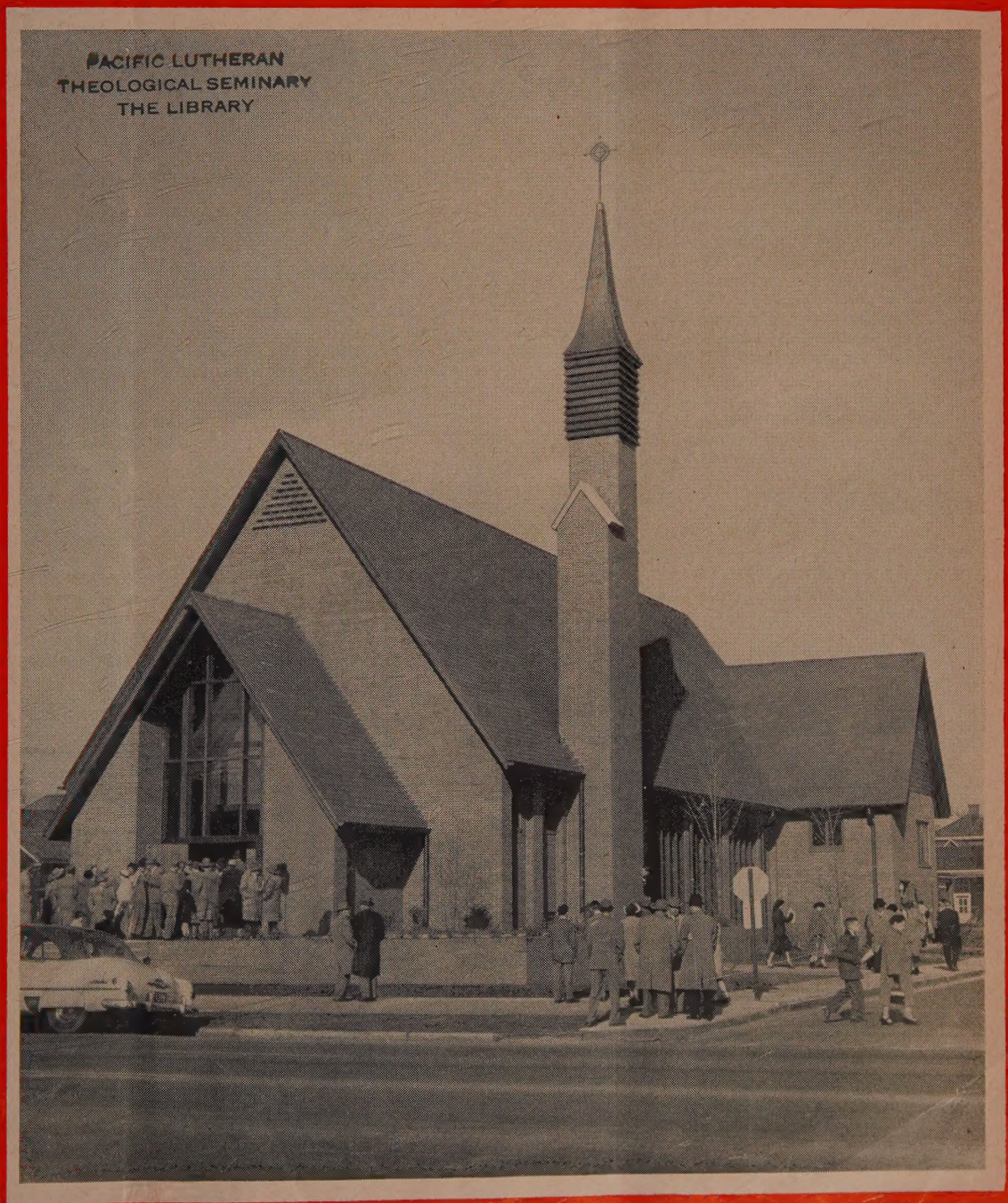

Zion Lutheran Church
Columbus, Ohio

Letters

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations. The opinions expressed by readers are not necessarily those of the Editors.

"MONEY-MAKING AFFAIRS"

I wish to heartily commend you for the fine article which you have printed from the pen of Stewardship Counselor J. E. Herrmann entitled "These 'Money-Making' Affairs." May I encourage you to make this article available for mass distribution?

Detroit, Mich. O. T. McREE

Do we agree with these convictions? I most certainly do and appreciate reading in our synodical paper just where our Church stands on an issue like this. I see no difference between raffling off a car or other items, frequently done by the Roman Catholic Church, and the numerous commercial affairs put on by our churches. . . .

It is my opinion that when these affairs come up and donations are desired, there seems to be an indifference caused, and in the end much less is achieved, ofttimes feelings between this one and that one are hurt. To my thinking no society should find it necessary to have a "Ways-Means" chairman, but rather a fellowship chairman to aid in promoting an interesting program and influencing new members. . . . A yearly article of this sort would be a good check for those congregations that go to an extreme and forget how God's temples are built.

Cleveland, Ohio K. V. H.

We were so happy to read the article written by J. E. Herrmann on "'Money-Making' Affairs." We have felt for quite some time that these things aren't according to the Bible.

The Lutheran churches have been having so many money-making affairs.

Please print more articles about this. A lot of our people count on what they read in the LUTHERAN WITNESS.

MR. AND MRS. IRWIN WIEMERS
Dorsey, Ill.

"These Money-Making Affairs," which appeared in the WITNESS of July 6, is an excellent positive statement of what does and what does not constitute Christian stewardship. Only one thing might be added, a resounding AMEN!

God give us the wisdom and the courage to promote sound positive Christian stewardship in our congregations.

FRED C. BRAUNSCHWEIGER
San Rafael, Calif.

I cannot say how my heart rejoiced when I read the article, "These Money-Making Affairs," by Pastor J. E. Herrmann. My heart cried, "Hallelujah, Praise the Lord, and God bless Pastor Herrmann!"

Oh, how long have we needed an article like this! It is a shower of blessing on a dry and thirsty land. If this admonition is taken to heart and acted upon, it cannot but bring glory to our Lord and Savior and great blessings to us, His people.

In connection with this subject, I humbly beg a further article by the pastor, on the matter of publishing names and contributions of our people. This practice seems as undesirable to me as if someone were to call the public in to view my private devotions, prayer, and worship. It amounts to the same thing. Publishing the facts and figures won't bring blessings. but the individual and the congregation as each gives from the heart will receive the blessings. From the heart and the love of God will come the liberal giving; not from the "fear" or "pride" of a published contributions list.

Let us make our "proportionate giving" in proportion to our love to Christ, our Savior, and if that makes such a poor showing that we have to have "money-raising affairs" to help boost the Kingdom, then we'd better ALL go back and take another look at the Cross.

(MRS. ETHAN H.) VIVIAN BROWN
Farmington, Mich.

Congregations often expose themselves to the ridicule of the world when their members stoop to all sorts of questionable means to keep their churches financially alive.

Allow a comparison. Your dearest possession in temporal things is your home and family. Your home is in need of a new rug. You ask your friends to purchase tickets to a card party, stating that the proceeds will be used to purchase the rug. Or, would you invite your friends to a supper, charging them $1.50 each, so that you could purchase shoes and clothing for your children? Would your pride permit that? Does the same principle not also apply to your church, your spiritual home, which you love and of which you are proud?

R. L. G.
in Northern Illinois WITNESS

NOT FOR LUTHERANS ON

Time and time again, announc in the WITNESS regarding new posts carry these invitations: " knowing of Synodical Conferen therans residing in the vicinity o etc. In a church bulletin before us reads: "Our new mission in —, Mi begin holding services — and school at —. Should you know of interested in the Lutheran Church area, write to Rev. —, at —, Mic

Our mission obligation is to all churched, with special care for t the household of faith, all Lutheran WITNESS should not accept copy us text "of the Synodical Conference

J. F. NICKEL
Queens Village, L. I., N. Y.

THE COVER

Zion Lutheran Church, in Co Ohio, dedicated its new house of on March 21, 1954.

The design of the architectur grates the traditional Gothic with functional trends, emphasizing sim An 87-foot tower is surmounted bronze cross. The building's exte trimmed with California redwood. walnut panels the interior walls. main floor are the nave, five Sunday rooms (which also provide area fo flow seating), pastor's offices, clo and a mothers' or brides' room. capacity is for 475 persons. A accommodates the organ and the The lower level of the edifice con fellowship hall, six classrooms, rest rooms, storage space, and boile Cost of the new church, includin and furnishings, is $250,000.

A small group of Missouri Syn therans who organized the congrega 1882 purchased for $6,000 their first building, erected in 1842 by St. Episcopal Congregation.

Zion's pastors were: the Revs. E Herbst, 1882—1897; H. M. Zorn (1903), who also taught in the C day school he established; Ad. H schel, 1904—1907; Louis Steinbach, 1910; and E. W. Bohn, 1910—192 present pastor, the Rev. Otto F. S burg, was installed in 1920.

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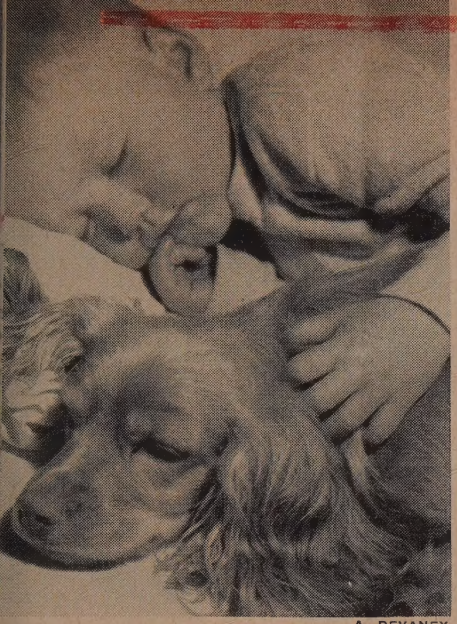

A. DEVANEY

How's Your Sleep?

By L. W. SPITZ
Professor of Systematic Theology
Concordia Seminary, St. Louis, Mo.

vain for you to rise up early, sit up late, to eat the bread of rows; for so He giveth His be- eep," says the Psalmist. That on which many have to learn. eople permit worry to drive m their eyes; others sleep more y should. In either case, sleep portant topic. Washington Irv- his imaginary easygoing man e, Rip Van Winkle, sleep for ears, and generations of read- chuckled at the very thought a matter of fact, the average oes spend that many years of sound asleep, probably even Eight hours of sleep daily e enough for the average per- ep may seem a waste of time, re is little anyone can do A famous king once tried it. ing sleep a waste of time, he rmined to break himself of the t. He instructed his servants im awake. But in spite of all ld do, he finally fell asleep made up for the time lost. g the inevitable, people pro- sleep at great expense if they d it. Extra rooms are added s for sleeping quarters. Beds comfortable. The trademark gs and mattresses is a fair in- he sleepers' financial status. ts people millions. But all the n the world could not pay for contribution that God makes the enjoyment of a restful od causes His sun to set and the soft lights of the night so creatures may sleep. And as rises and the stars begin to one by one, and then by the s and the millions, there "rest night's shadow the woodland, meadow, the world in slum- The darkness of night, which r to some, does not frighten ople, who know that God has night for their good and sleep for their health. They remember that Jesus also slept to rest from His strenuous labors.

Abuse of Sleep

Many of God's most precious gifts are abused, also His gift of sleep. Therefore He has wise Solomon warn against the abuse of sleep. Solomon says that the son who sleeps in harvest is a son that causes shame. Slothfulness, he says, casts into a deep sleep and an idle soul shall suffer hunger. He warns: "Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread." This one should jar the sleeper: "How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep; so shall thy poverty come as one that traveleth, and thy want as an armed man." Sleep can actually be as harmful as an armed robber. Add to this the following: "As the door turneth upon his hinges, so doth the slothful upon his bed." Get the picture: the slothful rolling back and forth, back and forth, on his bed and getting nowhere. But why should he want to get anywhere so long as sleep is sweet and the bed is comfortable!

Sweet Sleep

On the other hand, God approves of the well-earned sleep of the worker. "The sleep of a laboring man is sweet," says Solomon. He who does not forget God's Law but keeps His Commandments shall not be afraid when he lies down; he shall lie down, and his sleep shall be sweet. What a blessing sleep is for a sick person! When Jesus told His disciples, "Our friend Lazarus sleepeth," they answered, "Lord, if he sleep, he shall do well." Lazarus did do well, even in the sleep of death, for Jesus came to wake him.

A Bad Conscience

A good conscience is a soft pillow. This brings to mind a sleeper who did not have a good conscience. The Prophet Jonah was the man. The Lord had told him to go to Nineveh, that great city, and to cry against it, to bring it to repentance, so that God might spare it. But though the lives of thousands depended on his preaching, Jonah fled on a ship in the opposite direction. Thereupon God sent a great wind into the sea, and there was a mighty tempest, so that the ship was in danger of being wrecked. The mariners were afraid and cried every man unto his own god — gods who could not help them. But Jonah had gone inside the ship and lay fast asleep. Nineveh was doomed, the ship was doomed, thousands of people were doomed, but Jonah slept! No wonder the shipmaster said unto him: "What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not." It is possible then, though it would hardly seem so, for a prophet of the Lord to sleep while souls whom he could and should save are perishing! God gave Jonah another chance; He does not always do that.

A Good Conscience

In contrast with Jonah, Jesus slept with a good conscience. After a hard day's work He entered a ship with His disciples and was asleep on a pillow. There, too, arose a great tempest in the sea, insomuch that the ship was covered with the waves. In this case, however, the mariners, the Lord's disciples, cried unto the true God. They came to Jesus and awoke Him, saying: "Lord, save us, we perish." Their fear was unfounded. Jesus said: "Why are ye fearful, O ye of little faith?" He rebuked the winds and the sea, and there was a great calm. Indeed, "What manner of man is this, that even the winds and the sea obey Him!" Yes, what manner of man! The Psalmist says: "He that keepeth thee will not slumber. Behold, He that keepeth Israel shall neither slumber nor sleep," but here on the Sea of Galilee He is fast asleep. What manner of man is this? It is the God-Man! He was not cast into the sea like Jonah; but to redeem His people, He was nailed to the cross. Then, as Jonah spent three days and nights in the whale's belly, He spent three days and nights in the grave: delivered up for our offenses and raised again for our justification.

Not Afraid

Assured of His gracious presence, we are not afraid of the darkness of night. Trusting in Him, we pray: "Lord Jesus, who dost love me, Oh, spread Thy wings above me And shield me from alarm!" or in childlike faith repeat the words our mother taught us: "Now I lay me down to sleep." The Christian's sleep is indeed a gift of God.

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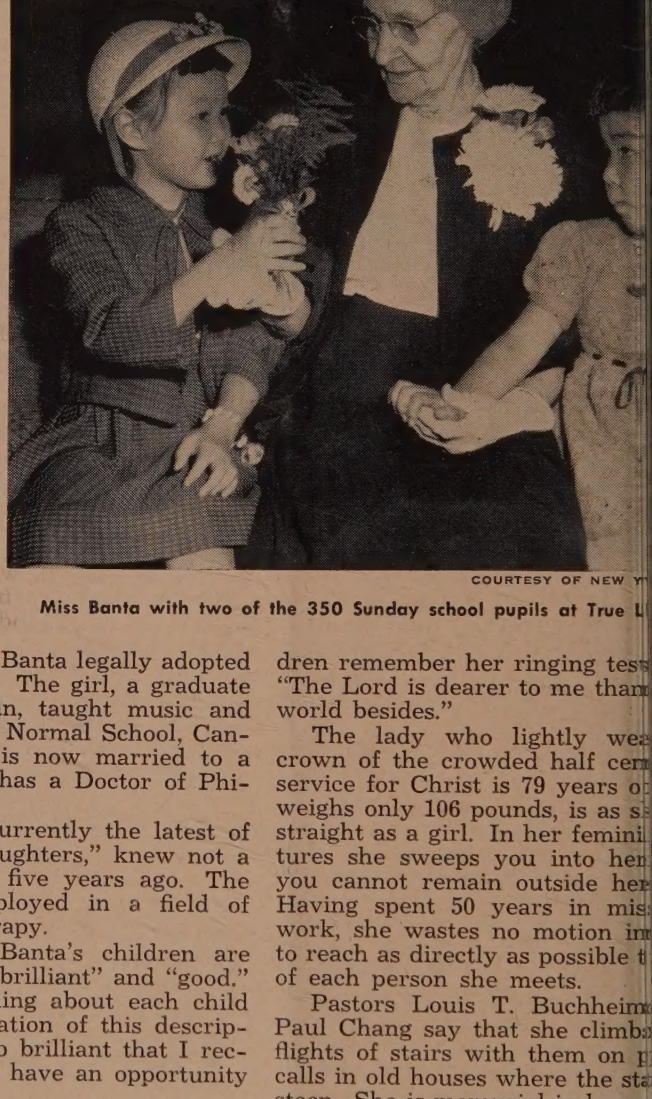
多謝您五十年華主

"My Children Are My Dividends"

Says Miss Mary E. Banta, missionary — and Chinatown, N. Y., is her "family"

By HARRIET E. SCHWENK



COURTESY OF NEW Y

Miss Banta with two of the 350 Sunday school pupils at True L

"Mary Elizabeth Banta can knock on any door in Chinatown and after the tenant's *Bing gaw lai?* (Who comes?) gain swift entry with her soft answer *Sing Sang Paw,* which means the teacher lady. It has been that way for 50 years. Miss Banta . . . came to Chinatown as a missionary in 1904. Since that time she has grown into the community's warmest legend. No other outsider is so beloved," claimed the *New York Times* in reporting the services on May 9 at True Light Lutheran Church — only Chinese congregation of the Missouri Synod in the United States — where the congregation praised God for permitting Miss Banta to celebrate her golden jubilee of missionary work in Chinatown and almost 20 years as a Lutheran missionary.

After the first service at True Light on Mother's Day, four choir girls distributed corsages to mothers in the congregation. The first corsage went to Miss Banta as "Mother of Chinatown." Although she never married, Miss Banta has reared, sheltered, clothed, and educated 19 Chinese girls and boys. Of the group, 10 at the ages of two, three, and four found sanctuary in her home and heart and call her "Mother." These ten have presented her with six sons-in-law, of whom two are outstanding scholars; 15 grandchildren; and 7 great-grandchildren. One "daughter" was only three when Miss Banta legally adopted the child in 1914. The girl, a graduate of Ohio Wesleyan, taught music and English at Union Normal School, Canton, China, and is now married to a UN official who has a Doctor of Philosophy degree.

Ruth Quan, currently the latest of Miss Banta's "daughters," knew not a word of English five years ago. The girl is now employed in a field of occupational therapy.

All of Miss Banta's children are "beautiful" and "brilliant" and "good." Invariably in telling about each child there was a variation of this description: "She was so brilliant that I recognized she must have an opportunity to go to school."

You cannot pry from Miss Banta the background of the children. All 15,000 residents of Chinatown respect her for the virtue the Chinese admire: she will not talk.

In reply to the question, "How did you finance such a large family and supply even college training?" Miss Banta said: "I have more joy from my children than from dividends. My children are my dividends. People gave me a lift to help, and I used it for the children. When I taught, I took the little ones along. They were wonderfully good and so brilliant that they learned fast."

As much as she loves them, she loves the Savior more, and all her children remember her ringing tes "The Lord is dearer to me than world besides."

The lady who lightly wea crown of the crowded half cen service for Christ is 79 years o weighs only 106 pounds, is as s straight as a girl. In her femini tures she sweeps you into her you cannot remain outside her Having spent 50 years in mis work, she wastes no motion in to reach as directly as possible t of each person she meets.

Pastors Louis T. Buchheim Paul Chang say that she climb flights of stairs with them on p calls in old houses where the sta steep. She is mercurial in her m and she does not wear oxfor wears attractive pumps.

At True Light Sunday which begins at 2:30 on Sunday noon, she is ubiquitous. At one a large assembly hall she spo boy, a newcomer, who hesitated doorway. Almost 80 years ol buzzed so fast over to that lad t modish flared navy suit, size 1 the extra line of Miss Banta in g motion. The newcomer was at when he saw her; he could stay 20 minutes and had to watch the Knowing the obedience of C children, Miss Banta guided hi class where he had friends his a later whisked him out on the de

stions. No curiosity. No prying. inese respect you for your re- f them.

heartiness is quiet and true — e it in the response from age of three and four generations. not Chinese, but all the Chinese five-story building of True Church and in all of Chinatown er deference and yet maintain of closeness which reveals that er eyes, as blue as the summer ok into their black ones, a silent conversation of "I know" and now" — all the good that Christ His own — is transacted and ed. This tiny Christian gentle- is the First Lady of Chinatown. own "children" show her not ial devotion but profound grati- or her work for Christ in their While news photographers were to get her picture, she saw one "daughters" who had just ar- The news men waited while anta crossed the hall, kissed her ter," and greeted the "daugh- husband, a sick man in a wheel- by saying, "My son-in-law, Wing For three years he had been lized with a very serious illness. urn to True Light was an occa- or he was one of the founders of urch. Miss Banta was welcom- a "home." In his devotion to her, te her biography in Chinese and h. He came for the service at on Mother's Day, when the Rev. Rippe, President of the Atlantic t, in his sermon for the celebra- f Miss Banta's jubilee, thanked iune God for her long service in m work.

Chinese Banquet

the evening of Mother's Day, eds of Chinese Lutherans from Light, their two pastors, District s of Synod, Vice-Consulate Gen- Chang, K. L. Lee, head of the e Benevolent Society in New and many of the children whom ared joined for a testimonial din- hinese custom schedules speeches the food is served, and the e, knowing what to expect, tailor message accordingly. The ban- ncluded orange sections, fried , chicken with tomato sauce, and pungent spareribs, bird's up, boned West Lake duck with uces, stuffed chicken, lobster roll, rice with shrimp and chicken mushrooms in oyster sauce, n with ham, squab, lobster, and bles. During the meal no one s his table partners with passing hat is not requested. Let a man peace.

vey Lee, unofficial mayor of own, said: "Tonight I am just ber of the church. That is more ant than the mayorship of own. Forty-eight years ago today Miss Banta gave my brother George his name. She named my other brothers and sisters. When I was a baby, I sat on Miss Banta's lap. Now I weigh more than 250 pounds. After her 50 years of hard work, on May 2, I was baptized at True Light. My daughter and my grandson were also baptized."

Ernest K. Moy, now a grandfather, who was trained as a journalist and is now a government official, came from Washington, D. C., for Miss Banta's golden jubilee. As a boy in Chinatown during the first decade of the century, he received a summons to appear before a court to answer a charge involving a ball and a broken window. Miss Banta reduced the turmoil of the ten-year-old but offered him no assurance. He heard a man who was holding some papers drone: "—— against ——."

"That is you," whispered Miss Banta. "Come with me."

"A little Chinese boy," the judge commented.

"Yes, Your Honor, one of my Sunday school boys," Miss Banta replied.

The boy produced a tennis ball; the owner of the cracked window had charged that a hard baseball was the instrument of destruction. Miss Banta championed the lad and lamented the fact that Chinatown had no playground area. The boy, she promised, would be good and hereafter would cause no damage when he played on the street after school hours. The judge dismissed the case.

Wing Jean's biography of Miss Banta contains Ernest Moy's tribute to her which he wrote 40 years later: "Miss Banta never asked the boy whether the ball he threw was a baseball or a tennis ball. He concluded that she never asked because she believed in him. She did not question his honesty. How was she to know that this child had just been subjected to the first great moral ordeal of his young life and had emerged in physical safety but with a compunction which was to influence his thought and conduct for all the years to come? It WAS a baseball. That this incident taught the boy an abiding lesson there would seem to be little doubt. That he was forever grateful to Miss Banta there is not the slightest question."

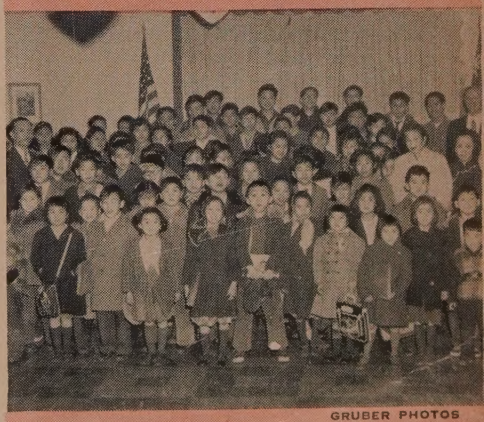
When Miss Banta spoke at the banquet, tears were in the eyes of every non-Chinese woman there. "From the depth of my heart I look into the faces of all my children, and I thank you. I love you because I love to love you. I have not served you from a sense of duty. Chinatown is strange to other people, but to me it is home.

"I find myself looking backward to the time when I was looking forward. We are gathered here to speak of God's great wisdom."

(Continued on page 13)

(L. to r.): The Rev. Herman J. Rippe, Pastor Chang; four of Miss Banta's "daughters": Miss Ruth Quan, Mrs. Beulah Wong, Mrs. Helen Lee, Mrs. Anna Liao; Pastor Buchheimer. Seated: Miss Banta's "daughter" Miriam; Miriam's husband, Wing Jean; and Miss Banta

The Rev. Louis T. Buchheimer (right), pastor of True Light Lutheran Church, New York, Miss Banta; the Rev. Paul Chang, assistant pastor



GRUBER PHOTOS

These children of True Light Congregation come from the public school for two hours of daily instruction in religion at True Light School

YOUR SYNOD

THE PRESIDENT

Most of Synod's 34 Districts have held their 1954 conventions. The remaining Districts will hold their conventions during the next three months. Synod itself meets every third year. Its Districts hold their conventions during each of the intervening years. No District conventions are held during the year in which Synod holds its convention.

Every voting congregation of Synod is represented at the District conventions by its pastor and a lay delegate. Pastors of nonmember congregations, professors at our colleges and seminaries, Christian day school teachers and candidates for the ministry or the teaching profession attend the District convention as advisory members. This means that every congregation is represented at the convention to take part in the District's business.

In 1854, seven years after its organization, Synod divided itself and established Districts to carry on its work more effectively and efficiently. Our synodical Constitution says: "Synod is divided into Districts, the geographical boundaries of which are determined by Synod and are altered by it according to circumstances" (Art. XII, 1). Hence Synod is vitally interested in the District conventions. They are conventions of a part of Synod. The business of each District is the business of Synod. Districts are not autonomous bodies, but Districts of Synod. Sometimes this fact is forgotten. However, for good order and for effective work it is necessary to recall it from time to time.

Because of the above-stated arrangements, made by Synod itself, Synod is held to have a representative at the District conventions. Under the caption "District Conventions" our Synodical *Handbook* states: "The President of Synod or his representative shall report on the condition and affairs of Synod, its educational institutions, missions, finances, etc." (3.05.) This means, then, not merely that Synod is vitally interested in the business of the Districts, its election of District officials and boards and committees, its resolutions pertaining to District missions, parish education, young people's work, finances, etc., but also that the Districts are and should be vitally interested in the work of Synod. Synod's business is the business of every District of Synod.

Synodical representatives attend District conventions for a twofold reason. They are to note what the Districts of Synod are doing, and they are to arouse the interest of the Districts and e them to take an active part in of the church at large. For tha District Presidents are asked to sufficient time on the convention for Synod's representative to give ramic view of the ever-expand gram of Synod. To say the l fathers adopted a wonderful When representatives of all c tions of Synod are present at tions, reports on Synod's work a These representatives of the c tions are then to carry home thes and disseminate the informatio congregations. Every member congregation should hear about less our people are informed, w expect them to become interest work of Synod. Because this wo creasing marvelously, both at h in foreign fields, we shall attemp our representatives by directing tention of the readers of this co the blessed work our Synod is p to do for the cause of Christ. hope and prayer that more and our members may become be formed and join wholeheartedly work which the Lord has assigne

JOHN W. BEHNKEN

RURAL LIFE COMMISSION

With the present shift in population and the increased emphasis on personal evangelism, it was inevitable that the thoughts of our leaders should seek to intensify mission work also in the rural areas. With this in mind the Houston Convention asked that a committee be appointed by the Board for Missions in North and South America to "give further study and attention to the rural church problem."

What Synod evidently had in mind was that our rural churches be encouraged to engage in aggressive mission work, in personal evangelism, and in maintaining a complete and strong church program.

A five-man committee was chosen and has held several meetings. Members of the commission are Pastors Wm. Stelling, Freistatt, Mo.; H. H. Wiechmann, Thiensville, Wis., Wm. Baehr, professor at Manhattan, Kans., Charles Brandt, publisher, St. Paul, Minn., and Herman Waechtel, farmer, Altamont, Ill.

The first project of the Commission was to direct the Rural Life Institute at Valparaiso University, July 6—8. The general theme of this institute was "Developing the Rural Life Program in The Lutheran Church — Missouri Synod."

Representatives of 16 synodical Districts were present. Speakers included Dr. E. Mueller, Dr. L. Wolfanger, Mission Secretary Wm. Hillmer, and chairman of the commission, Pastor H. H. Wiechmann.

All activities of the institute were directed toward the formulation of a program which would be of real value to the rural congregations of Synod. There is no intention of pitting the rural congregations against the urban congregation.

The purpose of the commission's activities is to alert the rural congregations to their mission potentials and to the establishment of an intensive soul-conservation program.

It is hoped that all Districts of Synod will organize a Rural Life Commission which will aid to direct the mission activities for rural congregations. Such District commission will be advisory to the District Mission Board.

As one surveys the work of t in the rural parish, it will be no the rural parish is no longer the community of a quarter centu Nor is it any longer walled i language barrier. Modern transp and machinery have brought ab mendous changes. So have the t population shifts. An ever-in number of people live in the rur and are employed in the city. Th tion has brought about what h called the "rurban" area, partly r partly urban. The rural churc new opportunities of soul winni soul keeping in these areas.

At the same time there is a need to emphasize that the past the rural area is not to be looked a training ground or a stepping s the larger urban parish.

The Commission hopes event help men preparing for the min recognize the need for rural churc and, when called into a rural pa carry on an aggressive program care.

H. H. WIECHMANN, Chairman

The Psalter

In God's Hands

alm 31:15: "My times are in and; deliver me from the hand ie enemies and from them that ute me."

e are inclined at times to be in somewhat of a hurry. God too slowly to suit us, and we t to grow impatient with Him. ant God to answer our prayers We want the fulfillment of our ons now. When trouble besets want relief now.

hat we so easily forget is that mes are in God's hand. He exactly what is good for us tter than we do ourselves, and ll do for us only what is good. times He conceals His plans s quite effectively. What He or us doesn't seem at all good to 'e chafe at our frustrated plans; oan under the burdens of the days; we writhe in pain — and l pain is physical. In our im- ce we complain with Asaph: God forgotten to be gracious? mercy clean gone forever?"

hen we feel thus, it is time for remind ourselves of the golden nce of St. Paul: "We know that ngs work together for good to that love God." We must learn God take His own time. He neither too fast nor too slow, st at the right pace. We may alize it now, but when we look ver the way we have come, we understand the truth of the ist's words: "My times are in and."

ot merely our times, however, God's hand. Our safety also is hand. With the Psalmist we ustfully pray: "Deliver me from nd of mine enemies and from hat persecute me."

is a distressful experience to an enemy. However, if we do ity and follow our conscience, n expect to incur enmity. Per- n, too, is the Christian's lot. has its compensation: "Blessed when men shall persecute you y sake," says our Lord. That nsation begins now in the assur- f our blessed relationship with And it will endure eternally.

d so in His hands we are safe he enmity and persecution of men. The ordeal may be bitter e foe may be strong, but God es, and in His hand we are safe.

THOMAS COATES

And Jesus Said

It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. . . . With men it is impossible, but not with God; for with God all things are possible. Mark 10:25, 27

Certain benevolent critics think they can relieve the so-called harshness of this saying by offering special explanatory observations. Some of them assert that the word translated "camel" did not in the form in which Jesus used it refer to the well-known animal, but to a rope or cable. Others maintain that "eye of a needle" was a nickname to a small and narrow gate in the walls of Jerusalem, intended for foot passengers, and that it was this gate to which Jesus referred. But all this ingenuity lacks the proper factual foundation. It is doubtful that the countrymen of Jesus knew anything about a word that sounded like "camel" but signified "rope" or "cable," nor can it be proved that in the first century the walls of Jerusalem had a narrow gate popularly known as "eye of a needle."

But even if these considerations were tenable, would that change things? We should still be faced with the fact that Jesus is speaking of something that is simply impossible. He uses a proverbial saying which everybody at once understood. Let us admit it: our Lord says that a rich man cannot enter the kingdom of God.

That is a shocking statement. But we must not forget that when we survey Jesus' teaching in general, the truth stares us in the face that no one, not even the poorest of the poor, can enter the blessed realm. "Except a man be born again, he cannot enter the kingdom of God," John 3:3. To become a member of God's family is not something that can be achieved; it is a gift from above.

Why, then, does Jesus make such a statement? Because of the many hazards, temptations, and pitfalls that confront the wealthy. Riches threaten to draw the owner away from the spiritual, heavenly, eternal, to the temporary, fleeting, worldly.

That Jesus does not intend to deny that the rich can be saved is evident from what He says to His startled disciples: "With God all things are possible." He can save even where we see apparently insurmountable obstacles. Let the rich not despair, but let them earnestly pray for humility, constancy, and divine help.

WILLIAM F. ARNDT

The Creed

The Resurrection of the Body

Ah! We have something new here, an addition to what the human race has generally accepted, to wit, the immortality of the soul.

What about the body? Is the body a thing of evil, a sort of encumbrance to the soul, something that ought to be flagellated and tortured? The Christian religion answers: The body is a gift from God, an instrument for good, to be used for His glory and the furtherance of the Kingdom. The Bible queries: "Know ye not that your *body* is the temple of the Holy Ghost?"

You see, then, that here we have something new: The honoring of the body. And why not? Did not God especially sculpture the human body? Did not the Son of God epitomize Himself in a mortal frame?

The victorious Savior, on Easter, remained yet in the body, though changed and glorified. He ascended into heaven with His body. And the "two men in white apparel" assured the disciples on the Mount of Ascension that "this same Jesus . . . shall so come in like manner," that is, clothed with His body. What an honor has come to the human body!

How will it be at the Last Day? Shall merely the soul survive? Shall there be continuity of conscious identity, but nothing more? The Bible goes beyond the dim and languid expectation of the human race, beyond the common belief in the imperishability of the soul. The Bible stresses not deliverance from the body, but redemption of the body. The distinctive teaching of Christianity, on this point, is the resurrection of the *body*.

What kind of body shall it be? Answer: The same, yet different. The contrast will be that of corruption and incorruption, dishonor and glory, weakness and power, a natural body and a spiritual body, earthly and heavenly.

How can this possibly be? Simple enough: "According to the working whereby He is able even to subdue all things unto Himself." The same God who previously summoned us "out of nothing into here" will bring His almighty fiat to bear upon the transition from the here to the there.

In the meantime let us put the stress where it belongs: "I believe in the resurrection of the *body*."

ERWIN KURTH

Editorials

"God Is Greatest in the Least"

An article under this title in a periodical published in Germany by a group interested in mission work in hotels attracted our attention.

"God is greatest in the least," according to this article, was the legend placed by the botanist Wigand over the entrance of a botanical garden in Marburg.

A microscope proves the truth of this legend. A scientist examining a section of moss under a lens called a nearby shepherd to have a look. "Why, how marvelous!" he cried and added: "And to think that for years I have been walking over these plants unaware of this beauty." An ordinary flower petal microscopically examined reveals a pattern most delicate and colorful, while the finest silk woven by human hands appears as a crude botch by comparison. A fine sewing needle is a triumph of human manufacture. Seen under a microscope, however, it looks like an iron rod with black streaks and a dull point. But take the sting of a bee, the Creator's handiwork: under the microscope it appears as a perfectly symmetrical brown rod with a point undulled. The tiniest dot made on paper by a sharp pointed pen, under the microscope, is a blotch with broken lines on the circumference, while the dot on the wing of an insect forms a perfect circle.

Sir Isaac Newton often worked with his microscope late into the night. Oblivious to others present in the room, he would often lean back and, with hands folded, look upward and exclaim: "O Lord, how marvelous are all Thy works!"

In this God, who is "greatest in the least," we live and move and have our being. He is also the God of our redemption. "Why are ye fearful, O ye of little faith?"

Safeguard Your Little Ones

Contrary to the opinion of people who are guided by sentiment rather than by Holy Scripture, little children can err from the faith and lose their soul's salvation. Did not our blessed Savior warn against offending one of the little ones which believe in Him, adding it was not the Father's will that one of these little ones should perish?

That brings us face to face with two supremely important considerations. In the first place, let all adult Christians scrupulously avoid placing a stumbling block in the path of the little ones, be that by evil words or by example. What a tremendous responsibility is placed upon us! How studiously we should guard against saying or doing things which would shock the little ones and start them on the path of error or sin! How earnestly Christian parents in particular should heed the Savior's warning, lest they become guilty of the perdition of their own flesh and blood!

On the other hand, Christian parents should impart to their children the greatest possible store of Bible knowledge. They should not heed that broad-minded statement, often made, not to influence children in matters of religion, but allow them to grow up and make their own choice of churches. The Head of the Church has commanded us to bring our children up in the nurture and admonition of the Lord. When they grow up, it is still their privilege and responsibility to examine themselves whether they be in the faith and whether they have been brought up in th teachings of Holy Writ. As little as we would think of children remain away from school because they want to be influenced by teachers, so little shou imagine that we are doing our duty by giving c a Bible and letting them shift for themselves. Teach train them. In later years they will thank you fo training, and you will not have to accuse yourself spiritual neglect of your own flesh and blood.

God's Light Keeps Burning

No man has begun to appreciate even faintly the ness of God's love unless he knows that no sin is than forgiveness and that the door of grace stands o the sinner until death. The beckoning light is ever b

Not all wicked people are among the unchurched day school, Christian day school, and Bible class guarantee against apostasy. The devil is an expert w pick almost any lock; hence, no man is secure agai wiles. Indeed, renegade Christians are often amo worst of men. Someone has said: "There is not a rogue than a Christian fallen away." His bad cons drives him to extremes. He becomes possessed of an against God and godliness that knows no bounds. W curses, he curses loudly; when he preaches, he pr from the housetops. St. Paul had greater success amo Gentiles than among the Jews. Missionary work former Lutherans is often more difficult than among who have never heard the Gospel. They invite y they listen to your plea, but they are not moved. The tinue in their contempt of Word and Sacrament as nothing mattered.

But does God cast them off? Does He abandon th their doom? Not yet. There is still time; the door open; the light is still burning. The church bells still them; missionaries or lay Christians still knock at door; the call "Return, O wanderer, return," still res God is not willing that any should perish. "Though sins be as scarlet, they shall be white as snow; and t they be red like crimson, they shall be as wool."

But when the sands of life have run out, the d irrevocably shut, the light goes out. Then the sayin comes true: "It is appointed unto men once to die, bu this the judgment." Therefore return now!

Use Your Minister

"Don't Be Afraid to Use Your Minister" is the t an article in *Changing Times*, the Kiplinger magazine nonreligious magazine encourages people to make their pastor when they face important problems.

Your pastor can help you apply Christian tru your everyday life if you will ask him for counsel i decisions and problems. Pastors are usually busy p but even in a large congregation they are never too to give you personal attention if you will ask them. be afraid to use your minister in sickness and dea good days, and in evil days. He will help you learn better God's way to peace and happiness.

se Leaves

Church Union

r. Eugene C. Blake, Stated Clerk of the Presbyterian h, U. S. A., declared recently that social, cultural, and mic factors do more than creeds, confessions, and ces of worship to keep Christians divided. He pro- an interchurch ecumenical conference at which theo- l discussion would be "strictly forbidden." To this sal the *Church Herald* of the Reformed Church in ica gave an answer to which we would subscribe t without qualification. Here are two paragraphs.

Church unions have usually become possible only there were no doctrinal differences to begin with, here doctrines have come to be considered relatively portant, and they have usually resulted in still greater ct of doctrine. The general tendency in our day, in terest of organizational unity, has been to 'make theo- l discussion strictly forbidden.' Mergers are often on asis of the lowest common denominator, doctrinally ing. This is not necessarily a sign of greater love for Christians, but rather of doctrinal decline and spir- decay. This is the reason why much of present-day tianity is so anemic and spineless, so lacking in con- n and devotion and spiritual power, and so vulnerable se ideologies.

The only hope for true Christian unity is not by indif- ce to, and rejection of, doctrine, but by thorough, st, and prayerful discussion of, and agreement upon, ndamental doctrines of the Christian faith. It is surely ore honest and respectable to face doctrinal differ- squarely than to gloss them over. It might very well at if Christians really got down to talking openly and gly about their doctrinal differences, before the open and in the spirit of prayer, they would find a new, eal, and God-given unity. Such a unity would be on asis of the Word of God, and would have the blessing s Holy Spirit."

Frosting

gnes E. Meyer, wife of Eugene Meyer, publisher of *Washington* (D. C.) *Post*, in a speech given recently e Annual Ware Lecture (Unitarian) in Boston, Mass., zed political leaders for overplaying the religious motif. u don't bring God into every cabinet meeting, political ntion, or other assembly," *The Washington Religious w* quotes her as saying, "it is bad public relations." frenzy which has seized America to legislate Chris- y into people's consciousness [referring to the "Voice merica"] by spurious methods, both at home and d," she asserts, will harm the Christian religion. She as religious adolescence the proposal before Congress clude in the Constitution the recognition of "the rity and law of Jesus Christ." The suggestion of the us policy section of the U. S. Information Agency ue cards to those who state upon oath that they are ng to wear Christ's yoke," she terms jingoistic and lous.

hile we hold no brief for Mrs. Meyer's type of religion, riticism is sane. It seems to be an American custom ubtedly the result of unscriptural Reformed zeal) to secular meetings with religious invocations and bene- ns, a sort of magic formula to insure success. Adding r God" to the pledge of allegiance to the U. S. flag ot make Christians. Some people must have religious ng, no matter what the cake happens to be or how y the frosting.

What's the Answer?

Question: What is the Scriptural answer to the premillennialistic assertion of the "rapture" (1 Thess. 4:16, 17; 1 Cor. 15:51), that is, Christ's coming to catch up all believers ever to be with Him and then to return later with these saints to establish His kingdom?

Answer: The answer to your question is not difficult. After giving many signs to herald His return, Matt. 24, our Lord tells us that the purpose of His coming again will be the final judgment of all nations, Matt. 25:32, the verdict to be put into effect at once, verse 46. In 1 Thess. 4:16, 17 St. Paul states that our Lord's first act on Judgment Day will be to raise the dead in Christ. The unbelievers will also be raised at that time, John 5:28, 29, but this fact is not under consideration here, since Paul's purpose is to prove that the living believers will have no advantage over those who have died. Christ's next act will be to change, or to transform, the sinful bodies of the believers who are alive at the time of His return, 1 Cor. 15:51, 52, and who cannot see heaven without such cleansing, verse 50. Then the transformed living saints will be caught up together in the clouds with the resurrected saints to meet the Lord in the air, 1 Thess. 4:17. That will be the final redemption, Luke 21:28, when the body and the soul of every believer will be with the Lord in all eternity. To believe that Christ will later return with His saints to establish a kingdom of a thousand years, a millennium, on earth is an idle and unscriptural dream that does not fit into the picture which Christ and the Apostles draw of the Last Things. There is no room for either a premillennial or a postmillennial rule of Christ and His saints on earth. The thousand years of Revelation 20 are best taken as a symbolic number indicating the New Testament era with the preaching of the Gospel.

Question: What is the position of our Church on the so-called non-fundamental doctrines of the Bible? Is disagreement on such doctrines divisive of church fellowship or not?

Answer: When a distinction is made between fundamental and non-fundamental doctrines of the Bible, the intention is not to declare that disagreement on the former is divisive of church fellowship, while differences concerning the latter may be ignored. All doctrines of Holy Writ are divinely inspired, and everyone is to accept them as the truth of God. At the same time it is true that some doctrines of the Bible are more vital than others. The doctrine of salvation by grace through faith in the atonement made by Jesus Christ is fundamental and vital. No man can be saved unless he has this faith, Mark 16:16; John 8:24; Acts 4:12. On the other hand, the doctrine of the angels, for example, is also inspired by the Holy Ghost; yet it is not so important as the former. A man may in ignorance or weakness harbor erroneous views concerning the angels, yet place all his hope and trust for salvation in the blood of Christ alone and thus be saved, 1 Cor. 3:12-15. All this, however, is not an excuse for doctrinal indifference. A true Christian will make a serious effort to grow in the understanding of all doctrines of Holy Writ. He who knowingly and wantonly rejects any truth of Scripture may find himself on the wrong side of the Judgment Seat on the Last Day. Such differences are divisive of church fellowship.

O. E. S.

DISTRICT CONVENTIONS

BRIEF REPORTS

Texas

The Texas District met April 19 to 23 in the gymnasium of Concordia College, Austin, with a registration of 510 from 227 congregations. Daily devotions stressed the theme, "Lord, What Wilt Thou Have Me to Do?"

The Rev. Frederick R. Zucker of Sagerton, in presenting the convention essay, "Toward Lutheran Union According to the Will of God," said: "The doctrinal position of the Synodical Conference, its unfaltering adherence to God's Word and the Lutheran Confessions, and its earnest desire to live up to them in practice, is still its chief mark of distinction. . . . Loving God's Word and the Lutheran Confessions, the Synodical Conference is eager to establish fraternal relations with all who are of the same mind, and, where doctrinal differences stand in the way, to remove them by coming to an agreement in the truth. . . . If Lutherans will meet for free conferences on the basis of Scripture and the Lutheran Confessions, in a spirit of love for, and loyalty to, the truth, in the spirit of humble submission to Scripture, and if they will, in a spirit of frankness and honesty, discuss agreements and disagreements, then a God-pleasing step will have been taken toward real Lutheran union."

Official Acts: Pres. Roland Wiederaenders reported that 22 ministerial and 18 teacher candidates have entered the Texas District since 1952; 65 installation services were authorized for the induction of pastors and teachers — an all-time record in the number of official acts authorized by the District President between conventions. Trinity, Dallas, received a transfer from the English to the Texas District.

Missions: During the past two years eight missions were opened. Also in the past two years, eight mission stations declared themselves self-sustaining. An increase of $10 a month was granted to all mission workers.

Parish Education: More resolutions were passed in relation to Christian education than to any other phase of church work. To increase Bible-class attendance, every congregation was urged to appoint "an alert, active, and aggressive Enlistment Committee" to enlist new members for Bible study.

Another resolution encouraged congregations to act at once in supplying adequate Sunday school facilities. If new plants cannot be built, congregations were urged to buy neighboring residences or other suitable buildings to provide the necessary room. Branch Sunday schools were also hailed as an aid to reach more souls.

To undergird missionary potentials of the Sunday school, the District resolved to urge Texas congregations to have teachers' meetings weekly, if at all possible, or biweekly by all means.

Miscellaneous Resolutions: Girls' Dormitory: Some $110,000 of the total amount ($200,000) was received in pledges. — The convention underwrote the cost of the dormitory construction for the college at Austin and referred the matter of planning the gathering of additional funds to the Board of Directors for immediate action to assure completion of the dormitory by the fall of 1955.

Church Extension Planning Council, a newly created committee, in conjunction with the Church Extension Board of the District, is to study the matters of interest on loans and also of refinancing congregations which have become self-sustaining.

Enlarging Central Office Building: An appropriation of $25,000 was voted to enlarge the present Central Office Building for additional needs.

50th Anniversary, 1956: The convention voted to raise a 50th-anniversary (1956) offering of $250,000 for the Church Extension Fund between February, 1955, and February, 1956.

The three charter members who remain of those who joined the Texas District at its organization meeting in 1906 are: The Revs. W. H. Bewie, for 32 years Field Secretary; Alfred Bohot, pastor emeritus; and Dr. H. P. Studtmann, District President from 1922 to 1926 and first president of Concordia College, Austin, 1926 to 1949.

LUTHERAN WITNESS: The convention supported O. A. Dorn's plea for 100% support of the congregation-wide subscription plan for the WITNESS by passing a resolution urging every congregation to adopt the "blanket" plan.

Southeastern

The Southeastern District observed the 15th anniversary of its organization at its convention, April 26—29, at St. John's Church, Conover, N. C. (the Rev. James L. Summers, pastor).

The Rev. Reinhardt P. Sieving of Holy Cross, Newton, N. C., delivered the essay, "Our Divine Adoption."

District Growth: Pres. Rudolph S. Ressmeyer reported that the baptized membership of the District doubled since its founding in 1939, and the number of Christian day schools grew from three, with an enrollment of 139 in 1939, to 21 schools, with 3,000 in 1954. Seventy-two delegate 59 lay delegates, 9 teachers, and visory pastors attended the o The District has 86 congregati

Missions: The convention reso expand participation in instit mission work; to accept Negr sions of the Synodical Conferen the District for full administrat raise the base pay of missiona conform to other District avera empower the Board for Missio Church Extension to remove in ties in salaries between Negr white missionaries; and to rec $15,000 anniversary thankofferi the District Church Extension F

Officers: To the regret of the bers, President Rudolph S. Ress after six years in office, ann that he was not a candidate f election. The new President Rev. Wm. H. Kohn, pastor of H hem, Baltimore, Md.; First Vice- dent, the Rev. O. A. Sauer; Vice-President, the Rev. L. F. king; Secretary, the Rev. E. C. H Treasurer, A. H. Herrmann.

New President: Pastor Kohn wa September 27, 1915, in Win Canada, the son of the Rev. an Wm. L. Kohn, now in Merrill

The Rev. William H. Kohn, President Southeastern District

William H. was graduate Concordia, M kee, 1935, and Concordia Sem St. Louis, 1939. assisting his for one year, t was ordained a tor and install 1940 as assist Pastor J. C Spilman, who the first D President. Fro to 1945 Pastor was a chaplain in the U. S. Army meritorious service as chaplain 8th Infantry Division in Europe ceived the Bronze Star.

He was secretary and later dent of the Lutheran Mission S of Maryland; pastoral adviser Lutheran Women's Missionary L for four years; editor of the S EASTERN DISTRICT NEWS for on a half years; member of the Dis Board for Missions and Church E sion, 1951 to 1954, and chairma one and one-half years.

In 1941 he married Marian Lu They have three daughters: Ka ine, 8; Carol, 6; and Marian, 4.

L. L. L. Convention, Detroit

By ELMER KRAEMER
Editor, *The Lutheran Layman*

eral resolutions of far-reaching mportance in radio broadcasting nd telecasting, inspirational ad- es, an election, and several fellow- events highlighted the four-day ntion of the Lutheran Laymen's ue in Detroit, June 27—30.

ie convention, attended by 556 ered delegates in addition to visitors, approved an enabling ition paving the way for the ie to assume the operation of Is the Life" should the Missouri d offer the TV program to the ie. Final approval was also given e integration of the Family Wor- Hour into the pattern of Lutheran operation. The 15-minute daily ional program, now broadcast on 125 stations, was turned over to eague by Synod. Other Lutheran resolutions provided for the ex- on of the Lutheran Hour into foreign lands.

uis A. Menking, assistant prin- of Luther High North in Chicago, e-elected president of the 80,000- er organization for a two-year Edward A. Schmidt, St. Louis er, was named financial secretary. ver officers include Treasurer n Carpenter, St. Louis; and Sec- y Adolph W. Herrmann, New ns.

ard members elected from the -numbered regions of the League de: Region 2, Col. Erwin A. Jones, andria, Va.; Region 4, Roland Ja- cobs, Elmore, Ohio; Region 6, H. F. Lichtsinn, Milwaukee; Region 8, Karl Schmidt, Beardstown, Ill.; Region 10, Ben F. Jutzi, Houston, Tex.; Region 12, Fred Fiechtner, Fargo, N. Dak.; and Region 14, Theodore Schuetz, Los Angeles. All will serve for two years.

The LLL has 15 regions covering 40 districts in the U. S. and Canada.

Dr. John W. Behnken, President of The Lutheran Church — Missouri Synod, opened the convention on Sunday afternoon, when he addressed a capacity audience in the Veterans Memorial on Detroit's river front on the theme "Your God-Intended Life." Dr. Behnken told his audience that the obligations of their daily tasks "pale into insignificance when compared with the work Christ has given you to do."

After the opening service, greetings were delivered to the convention by Michigan's Governor G. Mennen Williams, Detroit's Mayor Albert E. Cobo, and Windsor's Mayor Arthur J. Reaume.

The first business session was opened on Monday morning by the Rev. Edwin Pieplow, pastor of Christ Lutheran Church, Detroit, who spoke on the convention theme, "Men Whose Eyes Have Seen the King."

On Monday evening, 2,400 Lutherans jammed an excursion boat for a moonlight cruise to Bob-Lo Island in Canadian waters. The Rev. Carl L. Kemp, pastor of Faith Church, Detroit, conducted a vesper service on the boat.

More than 800 attended the convention banquet in the ballroom of the Statler Hotel on Tuesday evening. Maj. Gen. Ivan H. Bennett, recently retired Chief of Chaplains of the United States Army, was the speaker. Mr. Carpenter was toastmaster, and the Detroit Lutheran Choralaires sang. The Rev. E. T. Bernthal, pastor of Epiphany Church, Detroit, was the banquet chaplain.

The business sessions were concluded at noon on Wednesday with an inspirational address by the Rev. Erwin Kurth, pastor of St. Mark's Church, Detroit. All the business sessions were held in the Statler Hotel.

Special events for the women included a trip to Ford's Greenfield Village and an excursion to Windsor, Canada, with luncheon at the Detroit Yacht Club. Mrs. Lydia Meinke was chairman of the women's events.

About 250 attended the Presidents' Dinner at the Grosse Pointe Yacht Club on the Saturday evening preceding the opening of the convention. Here the League's 39 district presidents, the national board members, the staff members, the Detroit convention committee, and their wives heard Attorney H. F. Lichtsinn of Milwaukee, a member of the national LLL Board of Governors, plead for more lay activity in witnessing for Christ.

William Fenske served as general convention chairman. Other committee chairmen: Arthur H. Brandt, secretary; Harold J. Meinke, treasurer; Wallace L. Fleming, publicity; H. H. Schoenberg, housing; Arthur J. Wendt, registration; B. H. Schumacher, banquet; the Rev. E. E. Pieplow, program; Carl H. Plumhoff, excursions; Herbert C. Fach, arrangements. League Executive Director Paul Friedrich represented the national office.

Edwin Pieplow of Christ Church, Detroit, addressing the opening n of the 37th annual convention of the Lutheran Laymen's League. Note the banners of the League's 40 districts

convention panel discussion on Christian education in the Missouri . At microphone, Dr. O. P. Kretzmann, president of Valparaiso U. PHOTO

Other panelists (l. to r.): Dr. Martin J. Neeb, Executive Secretary of the Board for Higher Education; Dr. Arthur L. Miller, moderator, Executive Secretary of Synod's Board for Parish Education; Dr. Alfred O. Fuerbringer, president of Concordia Seminary, St. Louis; Dr. Carl S. Meyer, principal of Luther High School North, Chicago

RUDOLF PHOTO

WEAVER PHOTO

Walther Leaguers will meet at Iowa State College, Ames, in 1956. Photo shows part of a demonstration staged by two Iowa W. L. districts at Long Beach convention

WEAVE

Award winners of the W. L. floats in the All-States Parade. Denning, member of the Missouri Synod and TV and movie ac master of ceremonies at the W. L. Talent Night

62d Walther League Convention

By ALFRED P. KLAUSLER

Editor, *Walther League Messenger*

Walther Leaguers from 41 districts in all parts of the U. S. and Canada met in Long Beach, Calif., July 4—8, for their 62d annual convention. More than 1,200 societies were represented by their delegates. Total registrations for the convention passed the 1,500 mark. The convention opened Sunday afternoon with divine services. The Rev. Elmer N. Witt, Executive Secretary of the Walther League, preached the sermon.

During the five convention days Walther Leaguers conducted the business affairs of their organization under the chairmanship of President Edgar Fritz. Outstanding decision was to send six volunteer workers to Synod's New Guinea mission field. The Walther League will finance the sending of these young men, who will work as carpenters, farmers, electricians, and builders for a two-year period. These workers will be unsalaried. Dr. O. H. Schmidt, Secretary of Synod's Board of Foreign Missions, showed the Leaguers the challenge of this vast mission field in New Guinea. Funds to provide transportation and incidental expenses will be collected by the Walther League in the coming year.

Leaguers also spent much time discussing Christian stewardship and proportionate giving. The convention adopted a $88,800 budget.

There was more than just business at the convention. Every morning Leaguers gathered in the spacious Long Beach Auditorium for the Matin services, at which Dr. J. W. Behnken preached. Using the convention theme, "All One in Christ," Dr. Behnken portrayed in his four sermons the various doctrinal truths about the Christian Church. The Rev. Arnold Kuntz, Alhambra, Calif., was the speaker for Vesper services.

Besides holding business and worship periods, the Leaguers spent two hours each morning in study sessions. The first hour, known as "Prospecting for Gold," was devoted to the study of First John. The second hour considered a variety of themes: "My Christian Calling," "Evangelism," "Dating," and "Society Problems." Sixteen pastors and laymen led these group discussions.

In honor of the 4th of July, Southern California Leaguers, under the direction of Chaplain Robert Clausen, staged a pageant, "Let Freedom Ring," portraying great American and Biblical truths.

Monday evening the Long Beach Auditorium was filled with Leaguers for another pageant, "The California Story." Another feature of the evening was a one-act play, "Russian Easter," written and directed by Chaplain Clausen. The evening was completed with a talent roundup.

No Walther League Convention would be complete without a Choral Union Concert. Wednesday evening 3,500 Leaguers and their friends crowded the convention hall to hear the 400-voice Choral Union and the Long Beach Civic Symphony, under the direction of Gerhard Schroth.

Other recreational events in a sight-seeing tour of the Los A and Hollywood area and an all- parade Wednesday evening, pre the Choral Union Concert. The long parade of floats designed 41 districts attracted thousands.

The spirited competition c Iowa and Oklahoma delegatio the 1956 convention resulted fina the choice of Iowa State College, as the site of the 1956 "cam type convention. The 1955 conv will be held in New York.

The convention paid special t to two retiring Executive Board bers, Drs. A. R. Kretzmann and Roth. Dr. Kretzmann served as toral member of the Interna Board for 27 years, while Dr. served 16 years. Both were aw life memberships in the League.

To succeed them, the del selected the Rev. E. J. Munc Kansas City, Kans., and Jack Beh president of the Pioneer District elected were Edgar Fritz, pres Melvin Piepenbrink, treasurer, Wallace Bronner, board me Elected as 1955 convention secre were Ray Gerhardt, San An secretary, and Marilyn Rockett, lotte, N. C., assistant secretary.

The convention closed wi service of installation, at Dr. L. W. Spitz of Synod's Boa Young People's Work installe new officers. Pastor Alfred P. K ler, Walther League staff me preached the closing sermon.

"MY CHILDREN"

(Continued from page 5)

then she told her friends that vening of her life she was look- vard to heaven. Pleadingly and she said, "When I go to heaven, ALL OF YOU to be there."

ressing the young people, she Let us not be mute pieces, but e witnesses, living witnesses of ' She asked for prayers to up- e arms of the pastors with whom n expect great things of God."

ooth and Tonsil Parties

many of the young people at Light what brought them to rship in the Lutheran Church, st of them will tell you: "Miss Tooth and Tonsil Parties," part natown's history. Victor Chin, ve young layman in the congre- is an industrial engineer, who at Rutgers. His story is typical: ago Miss Banta helped my fam- en I was a boy. Besides, once k she came to Public School at 8 A. M. to call for the Chinese n' whom she took to a Tooth If the school had given the n notes saying the pupils' teeth ed dental care or tonsils had to noved, the children brought the o Miss Banta. The dental clinic d twenty-five cents for each

iss Banta gathered about 25 or nese children and took us to the She stayed with us all morning rought us back home before Victor said. "She also took hen I was 12, to have my tonsils ed at the New York Eye, Ear, hroat Clinic. She visited every the Tonsil Party the next day en brought us home.

1930 my family sent me to China rn the language. I returned to S. in 1938. Shortly after I fin- my service with the U. S. Army, baptized in True Light Church. Banta brought all the children in mily to church. My little sister confirmed in May. Now Miss is working hard to lead my par- o make their decision to be bap- Victor said. "This story is du- ed in many homes throughout town."

Power in the Blood

ss Banta heard of one young se who was almost an outcast his family. She wrote him fre- y. Six years later he phoned her aid: "Miss Banta, this is ——. come to see you?"

h, come, COME, by all means, If you cannot come to me, I will to you," she replied. Then she d: "When I saw him, he looked terrible. I talked to him as if he were a little boy. I did not give him money, but I promised him I would help him. 'There is power in the blood of Christ,' I told him. 'With Him all things are possible.' God gave him strength. Pastor Buchheimer visited him. Today that young Chinese is an upright, respected citizen. Oh, there's power, THERE'S POWER, in the blood of Christ," Miss Banta declared with fervor of conviction.

To Chinatown via Liberia

Born in Upper Sandusky, Ohio, in 1875, Mary Banta was the daughter of a Methodist minister, the Rev. John Banta, and his wife, Rachel Dusenberry Banta, who had come to Ohio from Canada. In 1880 the family went to New York City. After graduation from high school, Miss Banta enrolled at Union Missionary Training School (now National Bible Institute). As part of her practical work, she taught English to a group of Chinese men in a Baptist church in Brooklyn. The men emphasized they had no interest in accepting her Savior; they wanted to learn to speak English. She taught them patiently but told them that through God's love they were receiving instruction. Her faith in Christ was beginning to open the hearts of these men who asked questions about her religion.

In 1900, after she completed her training, the Women's Foreign Missionary Society assigned her to Liberia, Africa. The captain of the tramp steamer on which they sailed to Liberia told Miss Banta she was going to "the white man's death trap" and to her death in Liberia. Soon after landing, Miss Banta fell victim to black water fever. For eleven days she was blind. Natives carried her aboard a steamer. Between violent chills and critical fever for 15 days, she wondered whether she would ever see the U. S. again. As the ship moved away from the equator to a more favorable climate, Miss Banta's fever went down, but all her life she has suffered from its effects.

After a long convalescence, she returned to Chinatown in May, 1904. At the turn of the century all the Chinese men in the community wore long cues and retained the Oriental dress with long flowing sleeves. In New York there were Chinese women with bound feet, women who did not speak a word of English, women who had no contact with the outside world. Chinese boys were sent to school, but not the girls. "We had to be patient. We could not offend the Chinese women — they were women, not children," Miss Banta said.

Reminiscing, Miss Banta said: "This work will never cease. It will go on. In the early days I was just kind and helpful to the Chinese. Fifty years ago it was hard for an outsider to get into Chinese homes, but every home in Chinatown is open to me now."

Interest in Missouri Synod

By 1935 Miss Banta had built up a large Chinese following in Chinatown as she worked with the Church of All Nations. In reply to the question, "How did you come into the Lutheran Church?" she answered: "Being a fundamentalist, I was attracted by the teachings of the Church. I listened to Dr. Walter A. Maier over the radio. After I heard him, I had no hesitancy about coming into the Lutheran Church."

She went to the headquarters of the Atlantic District and requested instructions. Dr. A. W. Meyer, former president of Winfield, was in New York. Since he had no charge, the Atlantic District assigned him to give special instruction to Miss Banta. In 1936 Miss Banta was confirmed as a member of The Lutheran Church — Missouri Synod, and the Atlantic District employed her as a full-time assistant to Pastor Buchheimer, who had come to Chinatown in 1935.

Home

Miss Banta's neat apartment in Brooklyn is filled with lovingly inscribed pictures of her "children." "This is my great-grandchild, Allyson Gum, whose parents came from Florida to have her baptized in True Light Church. Allyson is the child of Everett Gum, the son of my third 'daughter,' whom I received in 1912."

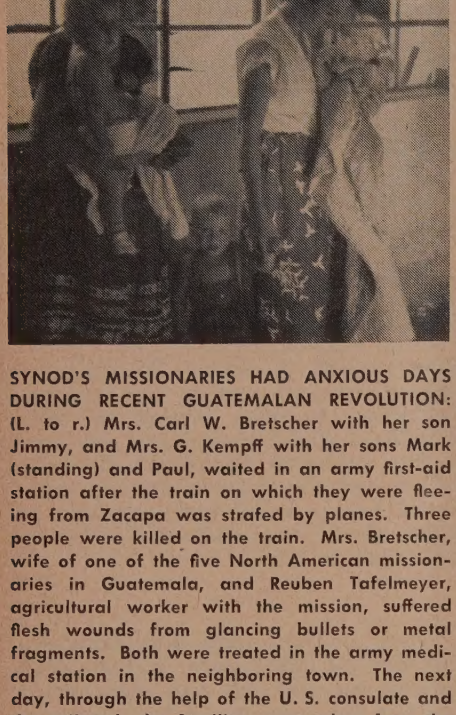
The finger moves to pictures of Helen, Bessie, Puggy, Alexander, Jeannie, Edwin, Elaine, and stops at the first great-grandchild. "He was a beautifully homely baby" — the only word not 100 per cent superlative in describing her "family," but Miss Banta qualified the word by "beautifully" and added her assurance: "I love him."

Chinatown joins the Bowery in New York. On the streets you see no Chinese under the influence of liquor, but in the Bowery you see humanity's flotsam.

In the 50 years Miss Banta has worked in Chinatown, day or night if a call came from someone who needed help, she went. She had no fear of the Bowery; she was working for the King.

The Chinese regard red as the color for happiness, and the name Mary Banta stands for faith that believes in the power in the blood of Christ. Who but God could have given the strength to her frail body, which, suffering for 54 years from the effects of black water fever, has worked untiringly to bring to her beloved Chinese the message of Christ's full and free grace? Going into her 80th year, she is not restricting her work. There is still too much to do.

NEWS



SYNOD'S MISSIONARIES HAD ANXIOUS DAYS DURING RECENT GUATEMALAN REVOLUTION: (L. to r.) Mrs. Carl W. Bretscher with her son Jimmy, and Mrs. G. Kempff with her sons Mark (standing) and Paul, waited in an army first-aid station after the train on which they were fleeing from Zacapa was strafed by planes. Three people were killed on the train. Mrs. Bretscher, wife of one of the five North American missionaries in Guatemala, and Reuben Tafelmeyer, agricultural worker with the mission, suffered flesh wounds from glancing bullets or metal fragments. Both were treated in the army medical station in the neighboring town. The next day, through the help of the U. S. consulate and the railroad, the families were taken from the battle area to another junction, from where they went by train to Guatemala City.

The missionaries were concerned for each other's safety and the care of their own people. The most serious fighting was done outside the capital. Launched from the Honduras side, the heart of the attack was aimed at the rail and military center of Zacapa, where the Bretschers, the Kempffs, and the Tafelmeyers are in charge of one of the chief mission stations. They waited until the last train left Zacapa for Guatemala City, after the entire city had been evacuated before the oncoming troops of the insurgents.

For the remainder of the emergency, the missionary staff, including the R. Hoeferkamps from Guatemala City and the R. F. Gussicks, who reside in Antigua, occupied the hospital clinic in Antigua, removed from the battle area.

Fleeing Zacapa with the missionaries was one of the parish school teachers and her four children. Her husband had been killed in the bombing of Gualan, where he was working as telegrapher for the railroad.

When the men returned to their posts as soon as peace was declared, the missionaries reported that all missionary property was unharmed. Missionary Gussick writes the "Witness": "Again the work of 'binding up the broken-hearted' goes on as before, only with renewed effort to heal the scars that are sad reminders of the sacrifices that had to be made to free Guatemala from the shackles of atheistic Communism. During those tense days many prayers were offered here and at home for the safety of our staff. God graciously heard those prayers. All on the field would express their gratitude for those remembrances."

The Lutheran Education Association met at Concordia Seminary, Saint Louis, July 8 and 9, for its 12th annual convention with approximately 300 delegates attending. Dr. Jaroslav Pelikan of the University of Chicago and guest lecturer at the seminary's summer session, spoke on "My Philosophy of Christian Education"; Dr. Martin H. Scharlemann of the seminary faculty, "Our Church at Work in Christian Education"; the Rev. Martin L. Koehneke, counselor for Parish Education, Texas District, "Are We Reaching Our Goals in the Church?"; the Rev. Oscar E. Feucht, Synod's Secretary of Adult Education, "Visual Aids"; Dr. R. R. Caemmerer of the seminary faculty, "Wise as Serpents and Harmless as Doves"; Milton Carpenter, comptroller, City of St. Louis, "Using God-Given Opportunities"; and the Rev. C. Thos. Spitz, Jr., Lutheran Hour Services Director, "Are We Reaching Our Goals in the Home?"

The convention adopted parent-teacher programs for the local congregation, Sunday school, and parochial school; received explanation of synodical materials related to LEA programs; planned for the future expansion of these resource materials for parent-teacher groups; and exchanged ideas in varied practices in the LEA throughout the country.

Officers, elected by ballot sent to all members during the year, were inducted into office: president, Martin Duensing, Oak Park, Ill.; vice-president, Arthur Nagel, Sioux City, Iowa; secretary, Mrs. Carl Klaas, St. Louis; financial secretary, Prof. Walter Vahl, River Forest, Ill.; treasurer, Armin W. Meyermann, Des Plaines, Ill.

FRANK GAWRONSKI, DEARBORN PRESS

WHEN 60 CHILDREN WERE PREVENTED BY DISTANCE from attending Vacation Bible School at Guardian Church (the Rev. T. H. Voss, pastor), Dearborn, Mich., and male bus drivers were unavailable during VBS hours, two women of the congregation, who taught in the VBS, Mrs. Carl Behling and Mrs. Carl Reckling (r. to l.), on a day's notice took training in bus handling and secured a commercial license to drive the church bus. The women drove the bus on two runs, morning and noon, over a scattered area in Dearborn and near-by Inkster and Garden City to gather the children. Guardian's VBS had an enrollment of 300 children and 61 teachers and aides.

Concordia Church, Akron, celebrated a triple golden jubile haps unique in Synod's history, J (1) the 50th anniversary of the of the congregation; (2) the 50th versary of Pastor J. Franklin ordination as a minister in th theran Church; and (3) his com of 50 years of continuous pastora ice in one congregation. Three services were conducted at 9:1 10:45 A. M. and 8 P. M. A fell banquet was held at the Univ Club, Akron, July 13.

DEATH NOTICE

Prof. Frederick E. Mayer, D. Concordia Seminary, St. Louis, July 20, 1954.

ANNOUNCEMENT

Ordained and Installed

Ordained: CANDIDATES

Dannehl, Rodney D., St. Paul, Bertrand by Charles T. Knippel, June 20.
Fingerlin, Henry, Immanuel, Colorado S Colo., by Walter A. Enge, June 27.
Goehring, Charles N., St. Andrew, Pitt Pa., by Aug. F. Brunn, June 27.
Meyer, Harley E., Immanuel, Milwaukee by C. A. Hardt, June 27.

Ordained and Installed:

Bleick, Roy, St. Paul, Wauneta, Nebr., by Meyer, June 27.
Brandt, Maynard, Grace, Correctionville grim, Quimby, Iowa, by R. W. Meyer, J
Brockopp, Elroy D., St. Paul, Coldwate Savior, Union City, Mich., by H. M. H reich, June 27.
De Block, Daniel, Jr., Immanuel, Boonvill by Gilbert K. Wenger, June 27.
Erbert, Elberto, parish at Charrua, Rio do Sul, Brazil, by W. Doege, March 7.
Hoerlle, Walter, congregation at Cerro Rio Grande do Sul, Brazil, by Edwin H Jan. 17.
Hueller, Alfredo, parish at Solidez, Rio do Sul, Brazil, by R. Albrecht, March 7
Lehenbauer, Victor, Christ, St. Paul; Imm Loup City, Nebr., by George Lehen June 20.
McGrath, Francis C., Jr., assistant pastor, ity, Bogota, N. J., by Louis C. Meyer, Ju
Pietzsch, Rodolfo, parish at Sertao de G Vargas, Rio Grande do Sul, Brazil, Ressel, April 25.
Raebel, Roger E., Bethlehem, Dow Cit Hugo Nieting; St. John, Buck Grove, by L. W. Nutzmann, June 28.
Schueler, Anselmo, congregation at Otoni, Minas Gerais, Brazil, by E. Sch Feb. 28.
Streufert, Norbert, Our Redeemer, Sioux S. Dak., by Karl A. Tubesing, June 27.
Weisenborn, Frederick C., Zion, Red Nebr., by Frederick Weisenborn, July
Wilke, Donald, St. Paul, Stratford; St. West Hanson Twp.; Trinity, James, S. by Carl J. Stapf, June 27.
Zimmermann, Reinhardt, St. John, Curtis, by Rudolf Staehr, June 27.

Installed: PASTORS

Abbott, Norman V., Mission, Hilo, Hawa W. A. Schroeder, July 4.
Beall, Arthur G., Emmanuel, Cadillac, Mic John J. C. Brehm, June 27.
Boelling, E. H., Immanuel, Rising City, by F. Bangert, July 4.
Hinrichs, Donald W., Our Redeemer, Em Idaho, by Harry H. Young, June 27.
Moehring, Robert R., St. Peter, Fair H Mich., by C. H. Siess, June 27.
Peckman, Henry F., Our Redeemer, Ca ton; Redeemer, White Hall, Ill., by Prof. Zimmermann, Feb. 14.
Raschke, Jorge, parish at Joinvile, Santa rina, Brazil, by M. Doege, June 13.
Reimnitz, Elmer, parish at Sao Leopoldo Grande do Sul, Brazil, by M. Warth, Ja
Ressmeyer, Rudolph P. F., Our Redeemer, ford, L. I., N. Y., by Arthur Hanser, Jun
Wuerffel, Carl T., Immanuel, St. Ansgar, by D. P. Bergmann, June 27.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

ed: TEACHERS

Herbert, St. Paul, Latimer, Iowa, by Kellermann, July 4.
Ernest, Zion, Decatur (Friedheim), by A. A. Fenner, July 4.
Elmer, Immanuel, Esquina Emanuel, Grande do Sul, Brazil, by G. Luedke, 14.
Donald, St. Jacobi, Jennings, Mo., by V. Ziegler, June 27.
berg, Walter, congregation at Estrada der, Santa Catarina, Brazil, by M. May 2.

Official Notices

I. C. Lubeck has accepted a call into District. The new Visitor for Circuit 4, "Saline Valley," is *Rev. Clarence* Ellsworth, Kans. — W. H. MEYER, *Pres-*insas District.

Ernest A. Beck, North Bergen, N. J., ned from the ministry in Synod and ble for a call. — H. J. RIPPE, *President*, District.

Irvin A. Arkin, Paterson, N. J., has from the ministry in Synod and is for a call. — H. J. RIPPE, *President*, District.

Aldo Vaharo of the Estonian Evan-utheran Church, who resides in Long ty, N. Y., requests a colloquy in order e eligible for a call in Synod.

arence William Ludwigsen, Beechhurst, Y., requests a colloquy to become for a call as pastor in Synod. —H. J. *resident*, Atlantic District.

ev. Anthony Caliandro, M. A., D. D., of the Evangelical Bible Institute of Italy, has requested a colloquy to or service in The Lutheran Church — Synod. — H. A. MAYER, *Secretary of*

Marc Splingart, formerly pastor of the hod of the Lutheran Church in France, essfully passed a thorough colloquy dmission into the ministerial office he Evangelical Free Church of France, 1. 1954, in Woerth (Alsace), in the of the pastoral conference of the Free nd of Dr. J. T. Mueller of the faculty rdia Seminary, St. Louis. Pastor Splin-serve as missionary of our Church in area.

FREDERIC C. KREISS, *President*
Free Church in France
ADOLF F. MICHALK, *Vice-President*

Presidency Accepted

ev. Martin L. Koehneke, Counselor of ducation of the Texas District, Austin, s accepted the call to the presidency ordia Teachers College, River Forest. will assume office in September, 1954. — . PAUL, *Secretary*, Board of Control.

nd Notice of Fiscal Conference

se of the very heavy agenda, the 1954 onference will meet for *three* days, ay, September 8; Thursday, Septem-nd Friday, September 10. The meeting Graduate Hall on the campus of Con-eminary, St. Louis. First session begins M., C. D. T. — W. C. BIRKNER, *Secretary*, onference.

nal Nominations for Associate orships for Concordia College, St. Paul, Minn.

1. In Classical Languages

n Pavel, St. Paul, Minn.: St. Stephanus, ul, Minn.
hn E. Meyer, First Trinity, Buffalo: rst Lutheran Church, Snyder, N. Y.
alter Jennrich, Milwaukee, Wis.: St. Concordia, Mo.

2. In English and Religion

obert Koehler, St. Paul, Minn.: St. anus, St. Paul, Minn.
n Meyer of River Forest, Ill.: St. Paul's, rdia, Mo.

3. In Social Studies

old Otte, St. Paul, Minn.: St. Paul's ran Church, Midway, Iowa; St. Stephen's ran Church, Atkins, Iowa; St. Paul's ran Church, Fairmont, Minn.; St. James ran Church, Northrop, Minn.
Prof. J. F. Stach, Fort Wayne, Ind.: St. Paul's, Concordia, Mo.

The election will be held on Tuesday, August 24, 1954, at 2:00 P. M. — H. W. BRILL, *Secretary*, Board of Control.

Additional Nominations for the Presidency of Concordia Senior College, Fort Wayne, Ind.

Pres. Herbert Bredemeier, M. A., Fort Wayne, Ind.: St. Peter's, R. R. 9, Fort Wayne, Ind.; St. John, R. R. 2, Monroeville, Ind. — C. E. AULICK, *Secretary*, Board of Control.

Educational Institutions

St. Paul's College, Concordia, Mo., will open its 1954—55 academic year with a convocation in the college chapel on Sunday, September 5, at 3 P. M. At this service the Rev. Lambert J. Mehl will be installed as president. Registration and orientation will begin that day.

St. Paul's is a six-year school, with four years of high school and a junior college, primarily enrolling young men for ministerial preparation and for the first years of teacher training. Promising students may enter at any level.

For the first time in its 72-year history St. Paul's will offer coeducational training in the college department. Young women who have graduated from high school will be admitted on the freshman college level to prepare for elementary parochial school teaching. Upon graduation they will transfer to one of the four-year teachers colleges to complete their training or to receive temporary teaching certification by attending one summer session.

All students who expect to attend for the first time this year are asked to return all enrollment materials by August 15. They will then be able to receive notification of their admission in time to carry out their plans. Application forms and the school catalog, with detailed information on curriculum and costs, are available. Send your request to LAMBERT J. MEHL, *President*, St. Paul's College, Concordia, Mo.

District Convention

The 21st Convention of the *Northern Nebraska District* will meet at Concordia Teachers College, Seward, Nebr., August 16—20. The essay, "Justification, Election, Conversion, and the Means of Grace According to the Common Confession," will be delivered by the Rev. Theo. F. Nickel, Chicago, Ill. — FREDERICK NIEDNER, *Secretary*.

Lutheran Medical Mission Association Convention

The annual convention of the Lutheran Medical Mission Association will be held in St. Louis, Mo., Saturday and Sunday, November 6 and 7. Information concerning the November meeting may be had by writing to the LUTHERAN MEDICAL MISSION ASSOCIATION, 210 N. Broadway, St. Louis 2, Mo.

Wanted

Hymnbooks, 1927 word edition or with tunes, for St. Paul's Lutheran School and Sunday School. Write: JOHN GROENKE, *Supt.*, 222 Clifton Dr., Round Lake, Ill.

Organ for church of 100 people; four *offering plates; hymn boards*. Will pay transportation or small charge. HOLY CROSS LUTHERAN CONGREGATION, Andrew Vrshek, *chairman*, Norris and Western Ave., Blue Island, Ill.

Communion ware for a new mission. Write: REV. RAY BOWLES, 7097 Niagara, Derby, Colo.

Available

Communion Ware: flagon, chalice, paten, and host box, for mission congregation for payment of postage. Write: REV. H. M. ROTH, Box 106, Pilger, Nebr.

Estey reed organ, 6′ wide, 1 manual, foot pedals. Good condition. Free to congregation or mission for transportation costs. Write: REV. C. HOFFMEYER, 51 Wickliffe Circle, Youngstown 9, Ohio.

Hinners reed organ for any church that will come and get it. Good condition. Write: REV. WM. WEBER, Peace Lutheran Church, Shell Rock, Iowa.

For sale: twenty oak *pews*, 9′4″, good condition. Available at St. Peter's Lutheran Church, Riceville, Iowa. Write: THEO. HELLER, Riceville, Iowa.

Changes of Address

Pastors:

Behrmann, Frederick W., R. 2, Kokomo, Ind.
Bennhoff, William F., *em.*, 114 S. East St., Palmyra, Mo.
Brandt, Maynard H., Correctionville, Iowa
Brockopp, Elroy D., 118 S. Jefferson, Coldwater, Mich.
De Block, Daniel, Jr., 1109 Seventh St., Boonville, Mo.
Drevlow, F. A., 1307 Ave. G, Brownwood, Tex.
Ernst, Walter L., 324 Second Ave., W., Osseo, Minn.
Fritz, John D., 619 Reeves Drive, Grand Forks, N. Dak.
Fromm, Elwood, West 10 South 18, Sapporo, Japan
Gensler, Fred, 1315 Tennessee, Louisiana, Mo.
Grimm, Chaplain Herman J. C., 366th Eng. Avn. Bn., APO 901, c/o P. M., San Francisco, Calif.
Haak, William P., 2216 Jennings, Sioux City 4, Iowa
Hafner, Roland L., La Valle, Wis.
Hoyer, George, 106 Broadmoor, Topeka, Kans.
Kiviranna, Rudolf, 35-62 222d St., Bayside, L. I., N. Y.
Koepke, Robert T., Lutheran Mission, Parassala, U. S. T. C., South India
Kretzmann, Martin L., 18 Lyons Place, Springfield, N. J.
Krueger, Harold O., R. 1, Box 125, Lake Zurich, Ill.
Link, Walter J., Red Bud, Ill.
Lubeck, Harold C., West Bloomfield, Wis.
Maier, Walter A., Jr., 334 Dogwood Drive, Levittown, Pa.
Matzke, Marvin, Chapin, Ill.
Mehl, Lambert J., St. Paul's College, Concordia, Mo.
Messerschmidt, Emil F., Fremont, Wis.
Meyer, Virgil F., Box 248, Texas City, Tex.
Milke, Oscar, 1941 Old Frederick Rd., Baltimore 28, Md.
Miller, H. E., 6330 Southwood, St. Louis 5, Mo.
Ott, Harold A., 5455 Childress, St. Louis 9, Mo.
Pomeroy, James, 517 W. Walnut, Blytheville, Ark.
Renner, Marvin J., 326 Mackay, Ottawa, Ont., Can.
Rossow, Herman E., 1275 E. Forest Ave., Ypsilanti, Mich.
Schaefer, Frank, Juniata, Nebr.
Schinnerer, Richard A., 4190 Clairemont Dr., San Diego 17, Calif.
Twietmeyer, Arvin, 1848 Woodland Ave., Birmingham 11, Ala.
Wildgrube, Erich H., Jr., 1 Nelson St., Webster, Mass.
Wind, Robert, 7144 Vernon, St. Louis, Mo.

Teachers:

Aufdenkamp, Arthur C., R. 1, Polk, Nebr.
Bangert, Waldo F., Woodlawn Ave., Mounted Route, Aurora, Ind.
Bergman, Walter, 2429 Washington, Lincoln Park, Mich.
Besel, Gerhard, Box 406, Gaylord, Minn.
Callies, Bernard J., R. 2, Box 218, Yuba City, Calif.
Day, Richard F., 1007 Elbow Rd., Cleveland Heights 21, Ohio
Dittmer, Omar, 5737 Logan Ave., S., Minneapolis 19, Minn.
Frick, Ralph, 719 N. 11th Ave., Melrose Park, Ill.
Gehm, Herbert C., 1427 Poplar St., Santa Ana, Calif.
Glawe, Paul J., Messiah Luth. School, 21495 Lorain Rd., Cleveland 26, Ohio
Griebel, Hugo, 7350 Flora Ave., Maplewood 17, Mo.
Haack, Edwin W., 1240 Isabella St., Muskegon, Mich.
Hollmann, Edwin, 2145 E. John, St. Louis 7, Mo.
Juergensen, Martin I., 417 Daisy Ave., Lodi, Calif.
Kieschnick, Melvin, 1456 E. Chevy Chase Dr., Glendale 5, Calif.
Leckband, Virgil, Concordia, Mo.
Meyer, Herman E., 7809 Homan Ave., Chicago 29, Ill.
Rowsell, Howard C., 156 Reserve Rd., West Seneca, Buffalo 24, N. Y.
Schlichting, George T., 463 19th St., Richmond 5, Calif.
Schumacher, Vernon, 1756 Coit Ave., East Cleveland 12, Ohio
Spletzer, Edgar R., 1306 Ives Ave., N., Glencoe, Minn.
Steinberg, Alan, 533 N. Neville St., Pittsburgh, Pa.

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Famous correspondent recollects his personal associations Herbert Hoover, who celebrates his 80th birthday.

MOTHERS OF AMERICA by Elisabeth Logan Davis

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